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of the argument in 2:16-17, the exact interpretation of 3:13 (p. 174). Peculiarly convincing is Dr. Burton's treatment of the term *διαθήκη* in the third chapter. He gives the clue to what it means on page 183: "In it God took the initiative, and it was primarily an expression of his grace and authority, not a bargain between *equals*." And again, in the Appendix, page 504:

It remains, therefore, that while it is by no means impossible that Paul should, availing himself of the more common usage of *διαθήκη* in the Greek-speaking world at large, have converted the "covenant" with Abraham into a "will," and based an argument concerning it on the usage of the Greek world in respect to wills, yet the evidence of usage and the passage tend strongly to the conclusion that this is not what he did, but that, though in 4:1 he arrived by successive shadings of thought at the idea of an heir, by *διαθήκη* (3:15,17) he meant not "will" but "covenant" in the sense of the Old Testament בְּרִית. It is to be hoped we shall have no more irrelevant Papyri evidence dragged into the discussion, in entire forgetfulness of the fact that Paul was far more a Jew than a Greek.

Dr. Burton inserts some unusually valuable notes when we should have scarcely expected them, e.g., that on *τὸν λόγον*, page 337, in which we have a most illuminating discussion of the elements that entered into early Christian instruction. We hesitate to differ from the editor on a point of grammar, but we are not clear that, to the extent he supposes, *ἐν* in the phrase *ἐν Χριστῷ* Ἰησοῦ is intended "to mark its object as the causal ground or basis" of something rather than to mean "in fellowship with."

The book is excellently printed. We have noticed some trifling misprints (mostly in Greek words) on pages lxxv, lxxxix, 54, 126, 166, 179, 192, 237, 240, 251, 256, 353, 450, 495.

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THE PREACHER CONFRONTING THE MODERN WORLD¹

In the long and notable series of "Yale Lectures on Preaching," no volume is more searching and provocative than this. No man can read it and remain neutral. It demands either gratitude for a true diagnosis of world-wide soul-sickness, or resistance and rejection.

The lectures affirm that the modern preacher to be effective must understand the regulative ideas of the age in which he lives, and that those ideas today are largely pagan. For the last three or four centuries

¹ *Preaching and Paganism*. ("The Lyman Beecher Lectures on Preaching.") By Albert Parker Fitch. New Haven: Yale University Press, 1920. 229 pages. \$2.00.

the world has been dominated by humanism (the gift of the Renaissance) and by naturalism (the result of a purely scientific method and materialistic progress). Medieval theology has gone, and ought to go; but the medieval conception of a transcendent God and a supersensible world and more than human values in character and conduct must not go, unless we give up Christianity altogether. Hence Dr. Fitch, with ardent speech and passionate conviction, pleads for a religion that shall never be identified with natural virtue or natural progress or civic betterment or social aspiration, but shall cling to worship of the Absolute and to absolute surrender to Christ as the savior of men.

But if the reader expects that the advocate of such preaching is seeking merely a return to orthodoxy, he knows not Dr. Fitch. Nowhere is there a more interesting combination of theological radicalism with religious conservation than in this book. The advanced position is not obtruded, but is never concealed. He aligns himself with those who have "discarded scholastic theologies." He cannot hold to "a verbally inspired and hence inerrant Scripture," with its "naïve Semitic theophanies, its pictorial narrative, its primitive morality." He has no use for the older doctrines of an "absentee creator, a worthless and totally depraved humanity, a legalistic or substitutionary atonement, and a magical and non-understandable Incarnation which flowed from it." He rejects "the popular movements of the day which rest their summation of faith on the quadrilateral of an inerrant and verbally inspired Scripture, the full deity of Jesus Christ, the efficacy of his substitutionary atonement, the speedy second coming of the Lord." To him there was "once a doctrine of the Virgin Birth—no longer psychologically or biologically credible."

Is he then ready to accept the natural order as sufficient and to affirm that "who sweeps a room as for thy law" is rendering the only real "divine service"? The whole book is a protest against any form of naturalism, any acceptance of the cosmic order, any resolving of religion into ethics. Nowhere can there be found a more scathing indictment of modern literature from Rousseau to George Moore, modern philosophy from Kant to William James, modern art "for art's sake." The French realistic school of fiction is flayed; Goethe and Byron and Wordsworth are hopelessly "natural"; Arnold Bennett, Robert Chambers, and Gouverneur Morris are exponents of the same menacing tendency; Bergson ministers to the "solemn glorification of impulse."

The chapter on the "Sons of Zion and the Sons of Greece" brings Matthew Arnold's *Hebraism and Hellenism* up to date. The one on "Eating, Drinking and Being Merry" is a fine castigation of the whole

sweep of our material civilization. In the lecture entitled "The Unmeasured Gulf" he shows that nature is essentially cruel and alien to man, that the great need of our time is a God distinct from nature, and able to deliver man from what Huxley called the "infinite wickedness of the human story." With wealth of allusion and in glowing language he dissects the whole modern tendency and calls for a return to the proclamation of the "Almighty and Everlasting God" who alone can remove the dualism created by sin and give man real deliverance from sorrow.

Dr. Fitch's description of modern church activities is both humorous and searching. The morning service is often "a decorous sort of sociable with an intellectual fillip thrown in." "Our Protestant ecclesiastical buildings are all empty. They are meeting-houses, not temples; assembly-rooms, not shrines." Then follows a moving plea for worship, for a realization of the Presence, for penitence and self-surrender before the ineffable and infinite. Here surely is both challenge and summons to think and to act.

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DID EZEKIEL USE TYRE AS A PSEUDONYM FOR BABYLON?¹

It has long been noticed that Ezekiel says nothing derogatory of Babylon and, while announcing disaster for other peoples, never threatens Babylon. It has generally been supposed that this silence was due to the wise discretion of Ezekiel who thought himself of much more value to his people alive than dead and therefore did not invite an untimely end by threatening his masters. On the other hand, Ezekiel devotes three long chapters (26-28) to a description of Tyre and her commerce and a prediction of her approaching downfall. Other peoples of similar insignificance like Moab, Ammon, and Philistia are disposed of in summary fashion in a few verses. Equally surprising is it that so great power and influence are ascribed to the "prince of Tyre"; at least, he is represented as thinking of himself in terms of an estimate out of all proportion to the actual historical place of Tyre in the world of Ezekiel's day. Further, he is associated with "Eden, the garden of God," which was thought of as having been located in Babylonia, and he is spoken of as "king," a term elsewhere applied by Ezekiel only to the rulers of

¹ *The Ship Tyre*. A symbol of the fate of conquerors as prophesied by Isaiah, Ezekiel, and John and fulfilled at Nineveh, Babylon, and Rome, a study in the commerce of the Bible. By W. H. Schroff. New York: Longmans, Green and Co., 1920. 56 pages. \$2.00.